peoples as " dagos," and " dago " has become an epithet of contempt. These are all cases of ethnocentrism.

19. Patriotism is a sentiment which belongs to modern states. It stands in antithesis to the mediaeval notion of catholicity. Patriotism is loyalty to the civic group to which one belongs by birth or other group bond. It is a sentiment of fellowship and cooperation in all the hopes, work, and suffering of the group. Mediaeval catholicity would have made all Christians an in-group and would have set them in hostility to all Mohammedans and other non-Christians. It never could be realized. When the great modern states took form and assumed control of societal interests, group sentiment was produced in connection with those states. Men responded willingly to a demand for support and help from an institution which could and did serve interests. The state drew to itself the loyalty which had been given to men (lords), and it became the object of that group vanity and antagonism which had been ethnocentric. For the modern man patriotism has become one of the first of duties and one of the noblest of sentiments. It is what he owes to the state for what the state does for him, and the state is, for the modern man, a cluster of civic institutions from which he draws security and conditions of welfare. The masses are always patriotic. For them the old ethnocentric jealousy, vanity, truculency, and ambition are the strongest elements in patriotism. Such sentiments are easily awakened in a crowd. They are sure to be popular. Wider knowledge always proves that they are not based on facts. That we are good and others are bad is never true. By history, literature, travel, and science men are made cosmopolitan. The selected classes of all states become associated; they intermarry. The differentiation by states loses importance. All states give the same security and conditions of welfare to all. The standards of civic institutions are the same, or tend to become such, and it is a matter of pride in each state to offer civic status and opportunities equal to the best. Every group of any kind whatsoever demands that each of its members shall help defend group interests. Every group stigmatizes any one who fails in zeal, labor, and sacrifices for group interests. Thus the sentiment of loyalty to the group, or the group head, which was so strong in the Middle Ages, is kept up, as far as possible, in regard to modern states and

governments. The group force is also employed to enforce the obligations of devotion to group interests. It follows that judgments are precluded and criticism is silenced.

20. Chauvinism. That patriotism may degenerate into a vice is shown by the invention of a name for the vice: chauvinism. It is a name for boastful and truculent group self-assertion. It overrules personal judgment and character, and puts the whole group at the mercy of the clique which is ruling at the moment. It produces the dominance of watchwords and phrases which take the place of reason and conscience in determining conduct. The patriotic bias is a recognized perversion of thought and judgment against which our education should guard us.